Myths of the Dragons: Nxsht ur sha G'agunt

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Summary: Three myths that explain the creation of the world and all the things in it and of the peace brokered between humans and dragons, but these myths are the stories that young dragon hatchlings are told.

1. Introduction

_Uns'ugiathsuun
>Introduction

This document is an explanation of the primary three myths of the dragons, known collectively as the _Tsu'uat ur Hutsu'x_, or Stories of History.

The first, the Creation of Dhollo, or _Th'aasuun ur Dhollo_, is the explanation of the creation of the pantheon of gods and the world from the void and the creation of the world.

The second is the Creation of Ladon, or _Th'aasuun ur Ladon_. It explains the creation of the sapient creatures of the earth, namely the dragons and the humans, and the reason for the long period of unfriendliness between the two races.

The third explains the first bond between a dragon and a human, and is called the Bonding of Mmiq and Hy'kup, or _Ftungung ur Mmiq ang Hy'kup_.

It is believed that there may or may not be a fourth story, but any source that refers to this fourth myth have yet to provide any other information.

These myths are translated from the original Dragonese, and have some references to the original names and words in that language.

2. Sha Th'aasuun ur Dhollo

_Sha Th'aasuun ur Dhollo
>The Creation of Dhollo

First, there was the nothing, the void.

Out of this nothing spawned our world, composed of two beings, Photh, the goddess of the sky, and Telhoth, the god of the earth and seas.

Photh and Telhoth mated with each other four times, eventually satisfying their primal urges so that they could thus remain in their proper places so that their children could have space to live.

The first mating yielded the son Dhollo.

Dhollo was the first being to ever be born properly, and was so gifted with the ability to create life from nothing. He crafted the predators of the world first, but found that they had nothing to eat, so he created all the prey. When he saw that the prey had nothing to eat either, he created the grasses and trees. However, these leaved things could not live without light, and Dhollo could not create enough of it for long enough without exhausting himself.

He pled to his parents, and they agreed to mate again. Dhollo influenced the birth and so cursed himself to be expected to influence every birth from then on.

The second mating produced the twins Acl'osh and Z'nthlell.

Acl'osh was a handsome god and shone brightly enough to provide light and life to most of the world, but was also very vain. He pitied himself, as Dhollo's creation could not look up at him and see his beauty, for his light blinded them. After each day he would flee to the void and weep, and his sister would come to provide light to the world. Sometimes, when his grief overcame him before he retired the void, his tears would reach the earth as rain.

Z'nthlell's light was much gentler, and she was as beautiful as her brother was handsome. However, as Dhollo did not plan on a second babe, and unable to fully give the gift of light to her, she was doomed to be visible fully only part of the time, with her light receding and growing as time went on.

This second mating had sparked the lust of Photh and Telhoth for each other, and they mated yet another time. The child, born completely out of lust, was named Achalos.

Achalos was born with the opposing ability of Dhollo: just as he was able to create life out of nothing, she was able to return it to nothing, to the void. Her birth began the cycle of birth and death in the world, and the mortals' time out of the void became precious and finite. She could not control her power, and was forced to see every being that she sent into the void.

She begged to her parents to correct their mistake, to destroy her, but they refused, unable to send their daughter to the void. They instead gave substance to life equal to its value by mating one last time to produce the twins, Dhuag and Kragot, who would determine the things that mortals would encounter in their lives before Achalos

took them to the void, although it was the mortals' responsibility to overcome the obstacles and enjoy the gifts given by the pair. Bhollo, who was moved by Achalos's insistence on being killed for the good of all, created a city in the void for all spirits to rest after their death.

And so the basis of a mortal's life was set. They were born under Dhollo, grew up under the influence of Dhuag and Kragot, and died by Achalos to reside in her city for the rest of eternity.

3. Sha Th'aasuun ur Ladon

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>Sha Th'aasuun ur Ladon
The Creation of Ladon_

The population of mortals in the world was missing something, but none of the gods or goddesses knew what. They each contemplated what the answer could possibly be, but none of them made any progress.

Dhollo, in his frustration spawned from the problems in his creation, was overcome by a fit of hedonism. He fulfilled his need for pleasure by creating massive mountains of food and drink, and he created himself a female to subject to his lust. This new creation, however, was not at all fond of becoming a simple mistress, and refused to surrender herself until Dhollo was sober. She named herself Cysaneki, and made Dhollo gift her with knowledge during his drunken exploits.

In that instant she realized what it was that needed to be added to the world of mortals in order to complete it. The realization, however, was so intense that she lost the ability to speak. She knew, though, that the addition of this new element to the world would be undertaken by one who possessed both the gifts of creation and knowledge, or her and Dhollo's offspring.

She, with great disgust, submitted to Dhollo and gave birth to a son. Dhollo slept away his stupor and felt great guilt towards Cysaneki. His siblings, as well, scolded him for giving himself a gift that he did not offer to them. Only Achalos accepted his offer to repent by creating her a mate, Zau'zs, who became her second in command at her city in the void. She bore him two sons, Nyam, who would tend the city, and O'phor, who would redeem those who did wrong as mortals.

The son of Cysaneki and Dhollo was named Ladon, and he was to create a new race of mortals, a race that could think like the gods and not simply be governed by their instincts. His gift of creation, however, had been poisoned by the drunkenness of Dhollo during his conception, and so all his attempts to create mortal gods failed to capture their likeness.

Most of his creations were dragons, entities that looked somewhat like the gods in some forms and very different in others. They were all reptilian or something similar, and most had the ability to fly with wings like those of the gods.

The first forms created were blacker than the night and swifter than the wind. They shot fire that was the color of starlight and impacted with the force of lightning. The females had eyes of shades from fire, the males took shades from the sea. These were known as the Nughs-rftua't, and their leadership was assigned to Mmith and her mate Nosctin.

Others were created as well. The Vaun-rftua't were led by R'liqur and her mate Stloligos, while M'ithotei and Bbhilo led the Rftana-rftua't. The unassuming Sunx-rftua't were ruled by Gniclat and Choinnt, and the Tftugh-rftua't by Ib'oke and Bokegho. Sghunnag-rfua't were led by the female Dalli-ile and Lo-aa and the male Cyabb and Og-ho. These and all the other dragons created left to populate the world.

As this multitude of failed recreations of the gods grew, Ladon became more and more sorrowful that he could not accomplish his task properly. In one last grand attempt to capture the gods in the mortal world, he exhausted himself and failed miserably.

The creation was a race of small weaklings, with delicate bare skin and fur only in select places on their bodies. They became known as the Nus-rftua't, or humans, and were not led by any particular pair.

Ladon was inconsolable in his grief. He retreated to a garden where he wept for a century; his tears made the garden flourish and produce golden fruit of everlasting life. He emerged but once before resuming his isolation for eternity, and he planned this outing to teach the mortals language. He instead found that the humans already spoke in many tongues, and the dragons used these as their own.

Ladon, however, thought they should have one unique to their race, and so gave them D'athunuth, the Draconic tongue, and changed their speech so that the humans could no longer hear their voices.

And so retreated back to his garden asylum and left the two races to reconcile without the ability to communicate with each other.

That reconciliation took an eternity to happen.

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><p>As the Draconic species names were not translated in the text, as syntax would not allow it, they have been translated below:

_Draconic_â€•_Literal Translation_â€•_Meaning_

_Nughs-rftua't_â€•_night-fliers_â€•_Night Furies

>Vaun-rftua'tâ€•_vain-fliers_â€•_Nadders

>Rftana-rftua'tâ€•_flame-fliers_â€•_Monstrous Nightmares

>_Sunx-rftua't_â€•_tiny-fliers_â€•_Terrors

>Tftugh-rftua'tâ€•_slow-fliers_â€•_Gronckles

>Sghunnag-rfua'tâ€•_twinned-fliers_â€•_Zipplebacks_

4. Sha Ftungung ur Mmiq ang Hy'kup

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>Sha _Ftungung ur Mmiq ang Hy'kup
>The Bonding of Mmiq and Hy'kup

The reintroduction of the human to the draconic began on a small inhospitable island in the middle of a vast, cold sea.

This was an unlikely place for such an event to partake. What made it even more improbable was the presence of an enormous and ancient nung-ganun, or mind-demon. Demons were bastard creations of the void, things made of pure chaos. They existed mostly in the form of thunnun-ganunt, or common-demons that possessed mortals to do evil before being exorcised by the gods. Mind-demons, however, took a physical form and were able to possess almost all of the various mortal races. Only the Nughs-rftua't and humans had immunity, and the Nughs-rftua't had it only partially.

This mind-demon kept the animosity between the dragons and humans at a maximum by forcing the dragons of the island to raid the human village. She had many species under control, but only one Nughs-rftua', as they were not native to the island; she had raised the one she had since he was a hatchling, and had convinced him that they humans were evil. He attacked the village along with the other brainwashed dragons, and slowly lost his will.

His name was Mmiq, and he was a scourge upon the humans.

Until, of course, he was shot down.

The humans had somehow thrown their tangling weapons that far and that accurately, and Mmiq was now entwined in a prison of rope. That is, until a small human, a runt perhaps, came to him, and made motions like he would tear his heart out.

But he let him go. And Mmiq nearly killed him out of instinct and distrust of humanity, but did not. He fled, but found that he could not fly, as his tail had been half destroyed in the incident, and was so trapped in a cove not far off.

The little runt came to him and did something, something that was grand and powerful but simple and personal at the same time.

They bonded, they were the first bonded, and Mmiq learned the name of

his bond.

Hy'kup.

Hy'kup, the bond of Mmiq, who restored flight to the dragon through human ingenuity and mechanics.

And they defended their bond to Hy'kup's future mate, and then to the village. Mmiq was trapped by the human chieftain, and used the find the lair of the mind-demon. The demon lost control over the draconic hordes, but was close to annihilating the village before Hy'kup and the young of the village came on captured dragons to assist.

Hy'kup and Mmiq rejoined and felled the demon, but appeared to die in the process. Mmiq was found with his bond entwined within his wings, missing a leg just as Mmiq was missing a tail. And the dragons and humans soundlessly forgave each other for all their past wrongs in that moment, and silently promised to cooperate in the future. The two would not die in vain.

Of course, it would turn out that they did not die at all.

End
file.